

BLUE GRASS BLADE

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CREEDS

Some Things That Led to the Adoption of the New Testament

(By Judge Parish B. Ladd.)

With the hope of presenting some new features, new to some readers, on the modus operandi which gave to the world our inspired New Testament and the creed, will be my excuse for this article.

In previous articles, and in my H. & C. Mythology, I have gone quite fully into the history and the Higher Criticism, on the source, and times of the production of the many books and other writings of the Bible, especially in my "Genesis to Revelation."

This article will be devoted to the origin and proceedings of the Council of Nicaea, which gave to the world the Christian Bible and the Athanasian Creed, as rules of belief.

It will be remembered that Christianity, as the child of fate, slept in its cradle from the middle of the second until the first part of the third century. Before then, it may be said, it was in embryo. From the early part of the third century it was a smoking volcano, often in the throes of the most violent eruptions. These upheavals were produced by the clash of arms between the contending factions of Arius and Athanasius, who had played on the ignorance, credulity and passions of their followers; all of Christianity was a seething cauldron of fire and death. The factions were alternately slaughtering and banishing each other, as chance made them hotbeds or heterodoxies.

Aside from these great contests there were lesser quarrels, at times, between smaller factions. The greater contest was waged over the status of the supposed man or god, Jesus Christ, as to whether he was all god, part god, or all man, older, younger, or of the same age as the Father. As the contest went on there was no sign of a truce; the whole Christian part of the Roman Empire resounded with the clash of arms.

With Constantine on the throne, as sole Emperor, after the overthrow of his colleagues in empire, a new era dawned. Flavius Valerius Aurelius Constantine had long suffered under joint rule, and was ambitious to become sole Roman Emperor. To accomplish this no obstacle was allowed to stand in his way. Maxentius and Licinius, as co-rulers, were in his path. He soon found a pretext to measure swords with them; both were defeated in battle by this hardy soldier from the north, but those were still living and tho' defeated, fortune might avenge them on their behalf. The death of these rivals was the only remedy; an excuse was soon found. Constantine had both of these great men put to death. Having tasted blood, he trumped up an excuse for murdering his wife Fausta, in a cauldron of boiling water. But there were others who might come up to dispute his power; they must die. His eldest son Crispus he put to death; also the husbands of his two sisters, Constantia and Anastasia, and his nephew, twelve years of age.

All prospective rivals now out of the way, he went to work to secure the allegiance of his Christian subjects.

Constantine was born at Naissus, 272 C. E.; sole Emperor from 306 to 327. His biographers say of him, that "he was scrupulously opposed to war, and so refused to enlist in the army. They must be secured as friends and soldiers; Constantine never lacked resources when he had an end to accomplish. To secure the friendship of the bishops was to get the Christians to enlist in the army. Constantine was all things to all men—a supporter of both pagans and Christians."

By this time the Christians were becoming numerous, but were scrupulously opposed to war, and so refused to enlist in the army. They must be secured as friends and soldiers; Constantine never lacked resources when he had an end to accomplish. To secure the friendship of the bishops was to get the Christians to enlist in the army. Constantine was all things to all men—a supporter of both pagans and Christians.

The Christians, as we have seen, were everywhere quarreling among themselves. The policy of the Emperor called for harmony; the bishops must be convened and settle their differences. The church was divided into three sections: The Eastern with its headquarters at Antioch; the

Southern branch at Alexandria; the Western at Rome; each of these was presided over by a bishop, a kind of local pope. Each branch had succeeded in gathering up a large quantity of writings called gospels, giving witness to the history of the progress of the church. The references in these gospels to Christ were none other than Plato's allegorical myth, called by him "The Logos"—the word of Zeus; by Philo, the Word of Jehovah.

It was in this Greek sense, say our best writers, that the word Christ was understood, at least by the more intelligent of the Christians; and this understanding continued with the church Fathers down to the time of the meeting of the bishops at Nicaea, who, even at that time, put it into their creed by declaring Christ to be the Word of God. Thus the Christ remained Philo's Logos—the Word, not a man.

The man was of later growth, especially with the more intelligent body of them, they never did or could have other than confused notions which, even today, holds them in the face of all reason.

Along with these numerous so called gospels, there were a great many spurious writings of every kind and description.

None of these so-called

gospels, however, spoke of the

name of Christ, or of the

name of Jesus, or of the

name of God.

It was in this way that the

canon of the church was

settled, and the others below.

The Council here adjourned for several days; when it again met, the genuine books were found on the others under the table." See Mansi II, 749.)

This does not seem to agree with the other tradition, which makes the result the effect of a majority vote; unless we suppose that on a re-assembling of the Council, fraud was charged to have so placed the books found, a threatened renewal of the contest, and a final vote had to overcome this charge. This would be in keeping with all previous acts of this body. Besides, tradition says that the Council, in its session, says that on the final vote a very small majority was found in favor of the canon, but that

others had attempted to reproduce their sayings or writings of the so-called Evangelists.

As to what some, if not all the members of that Council thought about the man Christ, we cite Prophets, noted for their learning, who, in the Council, being annoyed by some taunts thrown out by the pagan philosophers, and said: "Listen to me, philosophers. In the name of Jesus Christ there is but one God made all by the power of his word, and confirmed all by the sanctity of his word. It is this Word whom we call the Son of God." Who was willing to be born of a woman; live with men and die with them. He will come again."

This version, that the Son, Christ

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The was the condition of the gospel writers, at the time of the meeting of the Nicaea Council. Not the gospels we have now, but those uncanonized gospels which some of the early Fathers of the church speak of as the gospels of the three first centuries.

When the Council had finished its

work, it remained for the 318 members

to affix their signatures to the final

report. Tradition here asserts that

of the 318 members of the Council

had died and were buried at Nicaea

pending the session; that the Council

deemed it essential that their names

needed, and so were placed among

the genuine writings, although we now

know they were not written by Paul

but by a class of Paulinists of Asia

Minor, near the close of the second

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By

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and edited by him until his death.

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TRUTH.
"Truth crushed to earth shall rise
again!"

The eternal years of God are hers;
But error wounded, writhes with pain,
And dies among his worshippers.

—Byron.

HISTORICAL CHARACTERS.
BAAL.

Ba'al, a Hebrew word signifying
Lord, owner, or master, and
applied as a general title of gods
or to many different gods.

In Hosea (2nd; 16) it is mentioned
as a name which had been
given to Jehovah himself. But
when used with the definite article
it specially designated the principal male deity of the Phoeni-
cians and Carthagarians as
Baalties or Astarte, was the
principal female deity. In
connection with Babylon and Assyria
the same deity is spoken of under
the name of Bel or Belus originally
Baal was the God of the Sun,
the ruler and virgin of nature
and Arturte the Goddess of the
moon. In the later star-war-
ship of the Western Asiatic na-
tions Baal was the name of Jupi-
ter the planet of fate, or as some
suppose of Saturn. The proper
Phoenician name of Baal however
was Melkart, Melkart or
Merkart, which is usually sup-
posed to mean King of the city—i. e.
Tyre. But others consider it a
construction of two words signifying
"King of the earth." While
the learned old is of opinion that
it is equivalent to "Strong
King." Baal, perhaps the
same God as the Phoenician Mo-
loch. The Greeks conformed
Baal or Melkart with their own
Hercules and the purpose of dis-
tinction termed him the Tyrian
Hercules. Each country or local-
ity had its Baal or Chief God. In
1st King, chapter 18 we read that
the priests of Baal danced about
the altar during the sacrifice and
barbarously cut and mangled
themselves if their god did not
speedily answer their prayers.

INFIDELITY

IN OUR CHURCHES.
—
The Deacon's Dilemma—The No
Hell Theory from a Bible
Point of View.

BY OTTO WETTSTEIN.

I desire to show, partly in ex-
planation of my well known rad-
ical views that there are today
more real "Infidels" within our
non-Catholic churches than out-
side.

I am prompted, after long sil-
ence, to write this communication,
by having heard that a certain
enthusiastic deacon of one of our
local churches has deliberately
declared that the Bible did not
teach that sinners and unbeliev-
ers, consigned, after death,
to everlasting punishment in a lit-
eral local hell, but instead, were
annihilated.

I desire to prove, by the Bible
itself, and by the testimony of
many of our most noted, honest
and consistent old school divines,
that whosoever commits himself
to such a belief or rather unb-
lieve is, in the plain language of
the Bible is meant to be under-
stood, an unbeliever and actual
"Infidel," and all this name im-
plies, and will be one of those
who, after death, "shall go into
everlasting punishment" and
"have his part in the lake which
burneth with fire and brim-
stone."

I will, to substantiate my argu-
ment, select the following texts:

Matt. v. 22: "Whosoever shall
say, thou fool, shall be in danger
of hell fire."

Matt. v. 30: "And if thy right
hand offend thee, cut it off and
cast it from thee: it is profit-
able for thee that one of thy mem-
bers should perish, and not that
thy whole body shall be cast
into hell."

Matt. viii. 12: "But the chil-
dren of the Kingdom shall be cast
out into outer darkness: there
shall be weeping and gnashing
of teeth."

Matt. xiii. 42: "Shall cast them
into a furnace of fire: there shall
be wailing and gnashing of
teeth." 49. "So shall it be at
the end of the world: The angels
shall come forth, and sever the
wicked from among the just, and
shall cast them into the furnace
of fire: there shall be wailing and
gnashing of teeth."

Matt. xviii. 9: "And if thine
eye offend thee, pluck it out and
cast it from thee: It is better for
thee to enter into life with one
eye, rather than having two eyes,
to cast into hell fire."

Matt. xxii. 15: "Woe unto you, S-
cribes and Pharisees, hypocrites! for
you compass sea and land to
make one proselyte, and when he
is made, you make him two-fold
more the child of hell than your-
selves." 33. "Ye serpents, ye
generation of vipers, how can ye
escape the damnation of hell?"

Matt. xxv. 41: "Then shall ye
say also to them on the left hand,
depart from me, ye cursed, into
everlasting punishment; but the
righteous into life eternal."

Matt. ix. 45: "And if thy foot
offend thee, cut it off: it is better
for thee to enter into life with one
foot, than having two feet to be cast
into hell, into the fire that never
shall be quenched."

Matt. xvi. 16: "He that believ-
eth and is baptized, shall be saved;
but he that believeth not
shall be damned."

Luke xii. 5: "But I will fore-
warn you whom ye shall fear: Fear
him, which after he has killed,
had power to cast into hell."

Luke xii. 8: "And he said:
'Father Abraham have mercy
on me, and send Lazarus, that he
may dip the tip of his finger in
water and cool my tongue; for I
am tormented in this flame.'

Luke xii. 22-25: "And it came
to pass that the beggar died,
and was carried by the angels into
Abraham's bosom. The rich man
also died and was buried, and
when he lifted up his eyes, being
in torment, and saw Abraham
safely off, and Lazarus in his
bosom. And he cried and said:

"'Father Abraham have mercy
on me, and send Lazarus, that he
may dip the tip of his finger in
water and cool my tongue; for I
am tormented in this flame.'

Luke xiv. 9-11: "If any man
worship the beast and his image,
and receive his mark in his fore-
head or in his hand, the same
shall drink of the wine of the
wrath of God, which is poured
out without mixture into the cup
of his indignation, and he shall
be tormented with fire and brim-
stone in the presence of the holy
angels, and in the presence of the
Lamb; and the smoke of their
torment ascendeth up forever and

ever; and they have no rest day
nor night."

Rev. xvi. 20: "And the beast
was taken, and with him the false-
prophet that wrought miracles
before him, with which he deceiv-
ed them that had received the
mark of the beast, and them that
worshipped his image. These
two were cast alive into a lake
of fire burning with brimstone."

Rev. xx. 15: "And whosoever
was not found written in the book
of life was cast into the lake of
fire."

Rev. xxi. 8: "But the fearful
and unbelieving and all liars
shall have their part in the lake
that burneth with fire and brim-
stone; which is the second death."

Then to emphasize that every
word of the Bible is the true and
infallible word and command of
God himself, it is written on the
last page: "And if any man shall
take away from the words of the
book of this prophecy, God shall
take away his part out of the book
of life, and out of the holy city,
and from the things which are
written in this book."

What are the "things which
are written" as plain and unmistakable
as any words that were ever
written? They are these: That
whosoever shall take away or re-
ject a solitary word or sentence
of this book, his name shall be
found written in "the book of
life"; and whose name shall not
be found therein, shall, on the
judgment day, go into "everlast-
ing punishment, in that lake
which burneth with fire and
brimstone." And it matters not if
there are contradictory texts,
if the subject related seems to
him rational or irrational, just or
unjust, pleasing or shocking, no
man or woman, still claiming to
pose as a true Christian, has a
moral right to substitute his or
her human infantile fallible intel-
lect for the infallible omniscience
of the great God who inspired
the book upon which Christian-
ity is founded. It is either an
infallible gospel according to
Moses, Mark, Luke and John, or
a collection of innumerable fallible
theories according to Tom, Dick,
Harry and others; all of them
of no more importance than
any ordinary book of fiction.

In corroboration of my views I
will quote from the words of
several of the best known, consistent
and honest divines, who now
represent and preach Christianity,
as Calvin, Luther, Edwards and
the Popes have preached it since
its inception.

Rev. Dr. Moody: "I have
great admiration for the colored
woman who said if the Lord told
her to jump through a stone wall,
it was her business to jump and
the Lord's to see her through."

Rev. Dr. Herrick Johnson:
"The great body of humble
Christian believers, and the great
body of profound Christian schol-
ars hear what these men (of the
new no-hell theology) have to say
in advocacy of 'universal salvation,'
'eternal hope,' or 'conditional immor-
tality,' or 'eternal hope,' and they
go back to their Bibles and still they
say to themselves, 'I have read
the Bibles and shut up your churches,
but I have not yet read the doctrine
of eternal punishment. Tell me
why they do not want to read it
so?' Millions of as tender hearts
as these are find it in their Bibles.

The vast majority of Christian
Bibles, as after age, search
the Scriptures with the possi-
bility of some other conclusion
than that of some other
conclusion, and when they find it,
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Rev. Dr. H. H. H. Johnson:
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none enough to show forth the
whole God, God plainly says
fifty-six times that there is a hell
burning. It has now been burn-
ing a long time and has grown
hotter and hotter with its vic-
tims. You may shuffle off the
whole subject from your atten-
tion, but your impudent course
is leading you to hell as surely as
Fulton Street leads to Fulton fer-
ry."

Prof. Francis William New-
man:—"If the spirit within us
is our own fallible judgment and
the Bible or the church without us
are at variance, we must obey
the inward and disregard the out-
ward law."

Resolution of the M. E. Church,
1892:—"Resolved, that we, the
members of the Chicago preachers
meeting, take up the cause of
re-forming our belief in the future
eternal punishment of the un-
righteous."

Rev. Charles H. Spurgeon, En-
gland's greatest preacher:—"The
torments of hell will be unmeasur-
ably greater than being in a glow-
ing oven, brick-kiln or a fiery furnace.
When thy death comes the soul
shall be tormented alone; that will
be hell enough for it; but at the
day of judgment, when thy body
will join thy soul; then thou
and twin twin bodies; hell
will be tormented, each brim-
full of pain, thy soul sweating in
full of agony; the body suffused with
heat 'immeasurably greater than
in a glowing oven', and the body
from head to foot suffused with
agonies of pain, the limbs rattling
at an enormous rate, the limbs
cracking like the martyrs in the
fire yet unburnt, thyself put in
a vessel of hot oil, pained, yet
coming out undestroyed; all thy
veins becoming roads for the feet
to travel on; every nerve
stirring, and a string on which the
devil still ever play his diabolical
tricks, out the mask in the
whole count, upsetting their
stalls, scattering their goods and
money, selling them tools, vi-
pates, hypocrisies, sons of hell,
and other offensive wares." (Matt.
25:15-32.) we should hardly
have seen some mention in our
contemporary history of the stir
that most assuredly would have been
made. And we cannot conceive
such riotous conduct on the part
of a young man against wealthy
and respectable merchants without
their immediately taking the
law into their own hands, and
making short work of him.

Rev. Dr. Moody:—"I have
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SOME COMMENTS ON BIBLE TEACHINGS.

(By Joel M. Berry.)

It is stated in the Bible that there was a day when the "sons of God" came to present themselves before the Lord. And Satan came also to present himself to the Lord, and he proves to be the most interesting son of them all; for the Lord it seems leaves all the rest to care for themselves and directs his attention to Satan only. Quite a rise, don't you think, from a serpent in the Garden of Eden to an associate with the sons of God? But in our opinion, as honest and worthy a son as God ever created; he has been with God from the start, and will likely stay with him to the finish. His other reputed son slipped out and left the whole business in charge of Satan. The Lord on seeing him, receives him kindly and asks: "Whence comest thou?" Satan answers him intelligently. Then the Lord calls his attention to his servant Job, and asks Satan if he knows anything about him. On being informed that he knew as much perhaps about Job as the Lord did, the Lord says, "Hearing this, gets jealous of Job, and turns him over to the care of Satan to try his faith, to see if he was a good man. For the particulars in this case, see the Book of Job. We often hear ministers commenting on the glorious victory of the Lord over Satan in the case of Job; but we never hear of them commenting on the glorious victory of Satan over the Lord in the case of Adam and Eve in the Garden of Eden.

The very fact of the Lord turning Job over to Satan to experiment with, proves the truth of Satan's statement to a fraction—that he knew as much about Job as the Lord did. Does God have to experiment with man to find out what he is. No other person in the Bible is favored with as many nice little Christian epithets as Satan. Besides being called Satan, Serpent and Devil, St. John styles him as the "God of this world." Thanks, Bro. John, you have come devilish near telling the truth for once. For our experience teaches us that in case any one in this world is deserving the title of God, His Satanic Majesty is the man. He has stood the storm for the last six thousand years; has been right at his post day and night, and as long as that beautiful life-giver rises in the East and sets in the West, he will be right there. He truly is the God of this world, for he has the whole business under his control, and in case anything goes wrong he has to stand the blame; and in that case justice would demand that he was deserving a little of the game.

The Lord though tells us in plain, positive terms that he is not only the creator of all the evil there is in the world, but not an evil shall happen in a city but what he does it. Tell the good Christian minister this, and he will at once get furiously mad at you, and call you an Infidel, or an Atheist, and charge you with blasphemous.

This man they call Jesus, during his little stay here on earth, tried hard to set up a kingdom in opposition to the Devil, or "God of this world," as John calls him; but he soon became discouraged and left for parts unknown. He soon found out that neither the God nor the people of this world wanted a disturber of the peace and family affairs for their leader. So they put him out of the way. Then one God at a time, plenty, for in case there were two, they would soon be fighting over the spoils.

Jesus said: "My kingdom is not of this world." No, we don't think it is; for in case it were, we should think his place would be here, looking a little after his subjects. And we think it very doubtful if he is running a kingdom in any other world. He tried hard to set up a kingdom on his earth, but got tired; so on purpose of going on a visit to see his Father, and under promise of returning in a short time, he skips out and has not been seen or heard of since; and that is now nearly two thousand years ago. In the meantime his followers are getting fearfully tired of waiting to see what the result is going to be. Theologians are disputing over the problem, viz: Was Jesus a God? Was he a man, or was he a myth?

The above problem has been in dispute ever since Jesus set his foot on this earth, and it is no nearer a solution today than it

was 1,900 years ago. Millions of lives have been sacrificed, and rivers of blood have flowed in an effort to settle the vexed question. But all is no progress made. Ever since Jesus uttered the words, "I came not to send peace, but a sword," the battle has been raging. Millions of poor, innocent women and children have also had to suffer; and sickness, sorrow, pain and death have been sent broadcast over the land. And further, this fearful massacre of human beings has not been between the believing on one side and the unbelieving on the other, —No, not a bit of it. It has all been among the meek and lowly followers of the Lamb, themselves. Satan, or the "Prince of this world," as the ministers call him, has not lifted a hand nor taken any part in it. All he has done is to stand by and watch the progress of the battle, with occasionally a smile, and the remark: "See how these Christians and followers of Jesus love to murder one another." Then says, "Let them fight it out among themselves; I want no part or lot in the matter; I don't have to fight or murder any one in order to run my kingdom; I would choose rather to do all I could to protect the people instead of killing them."

Look at the two great religious factions in this country today, fighting for the supremacy,—standing with swords drawn, threatening with the order, "Forward, March!" Then comes the fearful sight: Father murdering the son, and son the father; brother arrayed against brother; with death and destruction following in the trail. A kingdom divided against itself cannot stand. Neither are two opposite kingdoms supposed to occupy the same space at the same time. It would be like too many gods. While one would be the greatest of plenty,—that there was room for—two would not be worth anything.

As for the myth problem, we have decided on that for ourselves years ago. We find that he is not only a myth, but a murderer, and all who wish to become followers of him, commence at once to observe his command, viz: "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, he cannot be my disciple." (Luke 14:26.)

Parker Sercombe of Chicago, apostle of Rational Education and Sound Thinking, has been made the subject of a species of heresy trial by the regents of the University of Wisconsin, who find him guilty of "Socialism, free love, and Anarchism" and, therefore, undesirable as a lecturer before any department of that institution. Mr. Sercombe spoke not long ago before the University's Department of Education on "Education in Democracy." Prof. E. A. Ross, who was instrumental in gaining him a hearing, is censured by the regents. Mr. Sercombe has written to each of the regents a letter, in proof of which, submitted to the proof copy of which, he has the signs of a growing conservatism on the part of the writer. He says:

"The silly charges published

against Professor Ross and myself, of teaching Socialism, free love, Anarchism, etc., fall to the ground completely in the light of the exceptionally exemplary lives led by both of us," and "Had the Board known, too, that I had long since repudiated and abandoned the defunct magazine in which the loosely written paragraphs purporting to be my views were found?"—and so on. This seems to us something foreign to the rather defiant nature of Mr. Sercombe, and a reflection on his magazine, To-Morrow, which is dead and should have nothing but good said about it, according to the maxim. He might as well stand on his record, for a man who has once offended the gods of morality, though he is repeatable, is liable to do it again and further embarrass respectable educators who introduce him to seats of learning, and vouch for him as a lecturer on Sound Thinking.—The Truth Seeker.

Americans have become so accustomed to sending missionaries to Mohammedan countries in the hope of converting the followers of the Prophet of Christianity that it seems a trifle strange to them to be informed that the Supreme Pontiff of Islam at Constantinople has actually sent a regular missionary to this country to ascertain the prospects of introducing the Moslem faith.—New York Sun.

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The Independent Religious Society of Chicago, of which Mr. Mangasarian is the lecturer, have been excommunicated from Orchestra Hall, and that Temple of Music has become an annex to the church. Mr. Mangasarian and his congregation will move, on the first of May, to Studebaker Theater on Michigan boulevard. The offices of the Society will also be in the same building.

LOVE.

Love is the only bow on life's dark cloud. It is the Morning and the Evening Star. It shines upon the cradle of the babe, and sheds its radiance upon the quiet tomb. It is the mother of Art, inspirer of poet, painter, and philosopher. It is the air and light of every heart, builder of every home, kindler of every fire in every hearth. It was the first to dream of immortality. It fills the world with melody, for Music is the voice of Love. Love is the magician, the enchanter, that changes worthless things to joy, and makes royal kings and queens of common clay. It is the perfume of the wondrous flower—the heart—and without that sacred passion, that divine swoon, we are less than beasts; but with it, earth is heaven and we are gods.—Robt. G. Ingersoll.

Talent has the four seasons, Spring that is to say, the sowing of the seeds; Summer, growth; Autumn, harvest; Winter, intellectual death. But there is now and then a genius who has no winter, and no matter how many years he may live, on the blossom of his thought no snow falls. Genius has the climate of perpetual growth.—Ingersoll.

It ought to be our ambition honestly to deserve the disapproval of the enemies of Rationalism, and the respect and sympathy of the free and the brave.—M. M. Mangasarian.

It is a splendid thing to think that the emperor of one loving and tender grow old to you. Through the wrinkles of time—through the mask of years—if you really love her, you will always see the face you have loved and won. And a woman who really loves a man does no see that he grows old; he is not decrepit to her; he does not tremble; he is not old!—Ingersoll.

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by R. H. JOHN MORLEY, M. P.

</div

ANARCHY

(Continued from Page 1.)

for profit is likely to grow into blowing them up for pastime, and the anarchist who decomposes a Czar because he should, will probably disintegrate a citizen because he can; hab it, like fire and whisky, is a good servant, but a bad master. Think of one of these advocates for sudden expansion thousands of miles from his native hunting grounds, and hard up for game! There are no czars; grand dukes are at a premium; he may be reduced to governors, even mayors, or at a pinch, to supervisors. Think of being reduced to a supervisor!

In Russia a fellow has to be illegally forced to keep from being legally worse, to expand somebody else unconsciously to avoid being contracted constitutionally. There are no compromises between the something he wants to be and the nothing he doesn't want to be. There dynamite is one of the essentials, the sole promoter of political vacancy, the sole promoter of official rotteness. When a Russian official holds resignations, he is said to hand in his resignation with conspicuous precipitation. When the last grand duke retired from office, he forgot to take over fifty per cent of himself with him. I am told they advertised for his head; death is said to have been sudden. Now don't you know it wouldn't require a resort to such logic to convince your uncle that he is officially superfluous? I do note on political preference, but I want my resignation to be more gradual; when I prepare to plunk the celestial catgit, I don't want to gyrate into bliss; I am nothing if not dignified.

What was left of the Grand Duke left a wife, presumably a widow, and she visited the anarchist in jail. I don't know what she said to him; probably asked him if "his mother wasn't a woman;" or at least, that is what all the plow old ladies ask me when I say that I don't believe in eternal punishment. I can't press a contrary opinion nowadays without some old woman doubting the sex of my maternal streams; nobody wants to know if my father wasn't a man, or to be afflicted with several of the idiosyncrasies of genius, but in a few of the essentials I am emphatically with the majority. However, this is by the way.

In England the anarchist says what he wants, which keeps him from doing what the Government doesn't want. John Bull knows that as there is just so much grow in men and snarl in "woman, the only safe method is leaving human nature uncooled. The result is, everybody who has something to say he ought to say, goes there to say it, and everybody who has something to do he ought to do, comes here to do it. Living near me is a woman with the feminine mania for squalling for somebody she knows is beyond hearing abnormally developed. She is silent all day; too indistinct to gossip; too busy to entertain; but about dusk she steps outside and utters a shrill, "Wheeeeyum!" "OWWlymm!" "You Wheeyum!" "You Wheeyum!" The consciousness that the impulsive William is probably in an adjoining township exerts no deterrent influence; just so much congested "Wheeyum" clamoring for exit that's all! Do I make myself clear?

We can't make folks do as we wish in silence; obedience is naturally tempered with protest, surrender seasoned with condition, submission mixed with "back talk"; the tyrant's mistake is claiming the shadow with the substance. When I was a boy, old folks would fall upon children and larup the blazes out of them, and whale them harder for yelling. The accepted belief among parents in my accursed childhood was that the worse you tickled a young one the more he was supposed to evince a silent appreciation of the favor bestowed. I have no hesitation in saying that forty years ago the average boy who wasn't an anarchist at heart where his father was concerned, and did not number paradise among the cardinal virtues, was the exception. And what are ignorant people but grown children, and what should a government be but a father, a nation's father? Of course, it is easier to bear these ruffles than to smirch the flag, and I wish every one who fouts the air made sacred by that banner could be punished; but mark you, a little legal notice of such legal talk infuses more public repugnancy, always on tap in the Anglo-Saxon breast.

The fault-finder with this government is necessarily a reformer from a worse one. The appreciation of liberty is to him an acquired taste, and a run-away Russian is as much out of place here as Balaam's ass would be in a grand opera, or a socialie as chairman of a committee "de lunatics inquerendis." Do I make myself clear?

We are drifting, of course, toward greater liberty, and as we fit ourselves for it, we shall rationally demand it, and successfully achieve it. The sense of yesterday is as much the lib-

erty of today as the liberty of today will be the tyranny of tomorrow. What could our ancestors have done with our freedom? Conferring upon us the liberty that will alone satisfy, and as simulate with our posterity would be casting a mighty good quality of pearls before a mighty poor quality of swine; freedom suitable for a gentleman wouldn't fit this generation. We have earned only what we have; there is nothing more dangerous than a free man who has not served an apprenticeship to his freedom; the trouble with the American mob is, it has been sufficiently educated that it can chew "Government by the people!" What the people but a drove of pi-pedal live stock, fluttered with lies and cajolled with superstition; boasting of what they will do and doing what they are told; bragging of their liberty in one breath, burlarhing for the policeman, and ballehjabing for the priest in the next, hell-aching about their "rights" and throwing a somersault in adoration at the sight of a run-soak-ed agitator or a jacking soul saver. If you live in San Francisco, invoke your memory for an object lesson in "Government by the people." The golden age of doas-you-please may dawn on this country, but when the sunrise of license begins to sick the striking fog of equality from the social mud heap, I shall enlarge, follow the suggestion of the Irishman who said: "If the Americans don't like our country, let them leave it."

American anarchism is one of these idealistic nightmares resulting from an attempt of diluted European gastric juice to digest concentrated liberty. Every age has its trials, every generation its discouragements, but free government, like charity, "suffreth and is kind." This essence is what license begins to sick the striking fog of equality from the social mud heap, I shall enlarge, follow the suggestion of the Irishman who said: "If the Americans don't like our country, let them leave it."

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